

Millennial Star



POETRY

TO THE PREACHER

Preach about yesterday, Preacher!

The time so far away:

When the hand of Deity smote and slew,
And the heathen plagued the stiff-necked Jew;
Or when the Man of Sorrow came,
And blessed the people who cursed His name—
Preach about yesterday, Preacher,
Not about today!

Preach about tomorrow, Preacher!

Beyond this world's decay:

Of the sheepfold Paradise we priced
When we pinned our faith to Jesus Christ;
Of those hot depths that shall receive
The goats who would not so believe—
Preach about tomorrow, Preacher,
Not about today!

Preach about the old sins, Preacher!

And the old virtues, too:

You must not steal nor take man's life,
You must not covet your neighbour's wife,
And the woman must cling at every cost
To her one virtue, or she is lost—
Preach about the old sins, Preacher!
Not about the new!

Preach about the other man, Preacher!

The man we all can see!

The man of oaths, the man of strife,
The man who drinks and beats his wife,
Who helps his mates to fret and shirk
When all they need is to keep at work—
Preach about the OTHER MAN, Preacher!
Not about me!

—Charlotte P. Gilman.

THOUGHT FOR THE WEEK:

Today is yesterday's pupil.—Franklin.

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Editor

JAMES P. HILL

149 Nightingale Lane, London, S.W.12

Telephone BATtersea 4510

Yea, and I know that good and evil have come before all men; he that knows not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience.

—Book of Mormon, Alma 30:5.



Spiritual forces when manifest in man exhibit a sequence, a succession of steps. It follows, therefore, that when a man at one period of his life has omitted to put forth his strength in a work which he knows to be in harmony with the divine order of things, there comes a time, sooner or later, when a void will be perceived; when the fruits of his omitted action ought to have appeared, and do not; they are the missing links in the chain of consequences. The measure of that void is the measure of his past inaction, and that man will never quite reach the same level of attainment that he might have touched had he divinely energized his lost moments.—Friedrich Froebel.



THIS WEEK'S COVER:

Liberty Park, Salt Lake City, Utah, U.S.A.

Private Ownership

By J. REUBEN CLARK, JR.

Delivered at the Saturday Evening Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

BRETHREN: I have been trying for a week to relieve you of this experience, but Brother McKay, so kind, so sweet, and so merciful, has been perfectly adamant. So I stand before you here, not to preach, but to counsel with you.

There is a great deal of misapprehension among our people regarding the United Order.

I have not been able to believe that the United Order meant what some people have thought it meant, so within the last months I have spent quite a little time reading the revelations thereon, also reading our history, and at the same time giving some consideration to a dissertation which has been written regarding the Order.

There is a growing—I fear it is growing—sentiment that communism and the United Order are virtually the same thing, communism being merely the forerunner, so to speak, of a re-establishment of the United Order. I am informed that ex-bishops, and indeed, bishops, who belong to communistic organizations, are preaching this doctrine. So I thought that perhaps if I said just a few words to you tonight regarding the way I interpret the revelations that are printed about this in the Doctrine and Covenants (if there are other revelations about the Order, I do not know of them), I thought if I said something about it, it might be helpful. I recommend that you, my brethren, read a few of the Sections of the Doctrine and Covenants which cover this matter, beginning with Sections 42 and 51. (See also Sections 70, 78, 82, 83, 85, 90, 92, 96 and 104.) If you will go over these

sections, I feel sure that you will find that my explanation of the United Order will be substantially accurate.

EARLY DEVIATIONS

I may say to begin with, that in practice the brethren in Missouri got away, in their attempts to set up the United Order, from the principles set out in the revelations. This is also true of the organizations set up here in Utah after the Saints came to the Valleys. So far as I have seen there has been preserved only one document that purports to be a legal instrument used in connection with the setting up of the United Order, and that document is without date. It is said to have been found among the papers of Bishop Partridge. It was a "lease-lend" document. You may have heard that phrase before. Under this instrument the Church leased to Titus Billings a certain amount of real estate and loaned him a certain amount of personal property.

This instrument is not in accordance with the principle laid down in the revelations touching upon the United Order.

The basic principle of all the revelations on the United Order is that everything we have belongs to the Lord; therefore, the Lord may call upon us for any and all of the property which we have, because it belongs to Him. This, I repeat, is the basic principle. (D. & C. 104: 14-17, 54-57.)

One of the places in which some of the brethren are going astray is this: There is continuous reference in the revelations to equality among the brethren, but I think

you will find only one place where that equality is really described, though it is referred to in other revelations. That revelation (D. & C. 51:3) affirms that every man is to be "equal according to his family, according to his circumstances and his wants and needs." (See also D. & C. 82:17; 78:5-6.) Obviously, this is not a case of "dead level" equality. It is "equality" that will vary as much as the man's circumstances, his family, his wants and needs, may vary.

CONSECRATION

In the next place, under the United Order every man was called to consecrate to the Church all of the property which he had; the real estate was to be conveyed to the Church, as I understand the revelations, by what we would call a deed in fee simple. Thus the man's property became absolutely the property of the Church. (D. & C. 42:30; 72:15.) Then the bishop deeded back to the donor by the same kind of deed, that is, in fee simple, and also transferred to him by an equivalent instrument, so far as personal property was concerned, that amount of real and personal property, which, the two being taken together, would be required by the individual for the support of himself and his family "according to his family, according to his circumstances and his wants and needs." This the man held as his own property. (D. & C. 42:32; 51:4-6; 83:3.)

In other words, basic to the United Order was the private ownership of property, every man had his own property from which he might secure that which was necessary for the support of himself and his family. There is nothing in the revelations that would indicate that this property was not freely alienable at the will of the owner. It was not contemplated that the Church should own everything or that we should be-

come in the Church, with reference to our property and otherwise, the same kind of automaton, manikin, that communism makes out of the individual, with the State standing at the head in place of the Church.

Now, that part of a man's property which was not turned back to him, if he had more than was needed under this rule of "equality" already stated, became the common property of the Church, and that common property was used for the support of the poor of the Church. It is spoken of in the revelations as the "residue" of property. (D. & C. 42:34-36.)

LAND PORTIONS

Furthermore, it was intended, though apparently it did not work out very well, that the poor coming into Zion, and by Zion I mean here, Missouri—the poor coming into Zion were to have given to them a "portion" of land, which land was to be either purchased from the Government (and it was planned to purchase large areas from the Government), or purchased from individuals, or received as consecrations from members of the Church. The amount of this "portion" was to be such as would make him equal to others according to his circumstances, his family his wants and needs.

The land which you received from the bishop by deed, whether it was part of the land which you, yourself, had deeded to the Church, or whether it came as an outright gift from the Church as just indicated, and the personal property which you received, were all together sometimes called a "portion" (D. & C. 51:4-6), sometimes a "stewardship" (D. & C. 104:11-12), and sometimes an "inheritance" (D. & C. 83:3.)

As just indicated, there were other kinds of inheritances and stewardships than land or mere personal property; for example, the Prophet and others had a stewardship given to them which consisted

of the revelations and commandments (D. & C. 70:1-4); others had given to them a stewardship involving the printing house (D. & C. 104:29-30); another stewardship was a mercantile establishment. (D. & C. 104:39-42.)

SURPLUS

I repeat that whatever a steward realised from the portion allotted to him over and above that which was necessary in order to keep his family under the standard provided, as already stated above, was turned over by the steward to the bishop, and this amount of surplus, plus the residues to which I have already referred, went into a bishop's storehouse (D. & C. 51:13 and citations above), and the materials of the storehouse were to be used in creating portions, as above indicated, for caring for the poor (D. & C. 78:3), the widows and orphans (D. & C. 83:6), and for the elders of the Church engaged in the ministry, who were to pay for what they received if they could, but if not, their faithful labours should answer their debt to the bishop. (D. & C. 72:11 ff.)

OTHER INSTITUTIONS

Now, as time went on and the system developed, the Lord created two other institutions besides the storehouse: one was known as the Sacred Treasury, into which was put "the avails of the sacred things in the treasury, for sacred and holy purposes." While it is not clear, it would seem that into this treasury were to be put the surpluses which were derived from the publication of the revelations, the Book of Mormon, the Pearl of Great Price, and other similar things, the stewardship of which had been given to Joseph and others. (D. & C. 104:60-66.)

The Lord also provided for the creation of "Another Treasury," and into that other treasury went the general revenues which came to the Church, such as gifts of

money and those revenues derived from the improvement of stewardships as distinguished from the residues of the original consecrations and the surpluses which came from the operation of their stewardships. (D. & C. 72:11 ff.)

The foregoing is the general outline as it is gathered from the revelations of the law of the United Order which the Lord spoke of as "my law." (D. & C. 44:6; 51:15.) There are passages in the revelations which, taken from their context and without having in mind the whole system, might be considered as inconsistent with some of the things which I have set out, but all such passages fall into line if the whole programme is looked at as contained in all of the revelations.

PRIVATE OWNERSHIP FUNDAMENTAL

The fundamental principle of this system was the private ownership of property. Each man owned his portion, or inheritance, or stewardship, with an absolute title, which he could alienate, or hypothecate, or otherwise treat as his own. The Church did not own all of the property, and the life under the United Order was not a communal life, as the Prophet Joseph, himself, said. (History of the Church, Volume III, p. 28.) The United Order is an individualistic system, not a communal system.

THE WELFARE PLAN AND THE UNITED ORDER

We have all said that the Welfare Plan is not the United Order and was not intended to be. However, I should like to suggest to you that perhaps, after all, when the Welfare Plan gets thoroughly into operation—it is not so yet—we shall not be so very far from carrying out the great fundamentals of the United Order.

In the first place I repeat again, the United Order recognised and was built upon the principle of

private ownership of property; all that a man had and lived upon under the United Order was his own. Quite obviously, the fundamental principle of our system today is the ownership of private property.

In the next place, in lieu of residues and surpluses which were accumulated and built up under the United Order, we, today, have our fast offerings, our Welfare donations, and our tithing, all of which may be devoted to the care of the poor, as well as for the carrying on of the activities and business of the Church. After all, the United Order was primarily designed to build up a system under which there should be no abjectly poor, and this is the purpose, also, of the Welfare Plan.

In this connection it should be observed that it is clear from these earlier revelations, as well as from our history, that the Lord had very early to tell the people about the wickedness of idleness, and the wickedness of greed, because the brethren who had were not giving properly, and those who had not were evidently intending to live without work on the things which were to be received from those who had property. (D. & C. 56: 16-20.)

STOREHOUSES AND PROJECTS

Furthermore, we had under the United Order a bishop's storehouse in which were collected the materials from which to supply the needs and the wants of the poor. We have a bishop's storehouse under the Welfare Plan, used for the same purpose.

As I have already indicated, the

surplus properties which came to the Church under the Law of Consecration, under the United Order, became the "common property" of the Church (D. & C. 82: 18) and were handled under the United Order for the benefit of the poor. We have now under the Welfare Plan all over the Church, ward land projects. In some cases the lands are owned by the wards, in others they are leased by the wards or lent to them by private individuals. This land is being farmed for the benefit of the poor, by the poor where you can get the poor to work it.

We have in place of the two treasuries the "Sacred Treasury" and "Another Treasury," the general funds of the Church.

Thus you will see, brethren, that in many of its great essentials we have, as the Welfare Plan has now developed, the broad essentials of the United Order. Furthermore, having in mind the assistance which is being given from time to time and in various wards to help set people up in business or in farming, we have a plan which is not essentially unlike that which was in the United Order when the poor were given portions from the common fund.

Now, brethren, the Church has made tremendous advances in the Welfare Plan. We shall have to make still greater advances. As the Message of the First Presidency said this morning, we are being told by Government officials that we face what we used to call "hard times." If the Welfare Plan is fully operative, we shall be able to care for every destitute Latter-Day Saint wherever he may be.



Some of the best educated men and women I have ever known have been those who have had but little chance to go to school. Life is an education—that is, we can get an education in the ordinary

affairs of life and learn from books as we go along. Schools are all right, but to learn to do what is right and to love and serve the Lord is the one great object for which we have come on this earth.

Message And Greetings From The First Presidency

(This message arrived too late for inclusion in our Christmas issue)

THE approaching Holiday Season finds our hearts filled with deep gratitude mingled with feelings of apprehension.

We are grateful for the outstanding progress the Church has made during the past year; for the united and unstinted support given by the General Authorities and officers of the Church; for the loyalty, faith and devotion of the General Auxiliary Boards, the officers in Stakes, Quorums, Wards and Missions, and of the Church membership in general. Most of all we are grateful for the assurance we have of the Lord's guidance and overruling power.

We are apprehensive of mankind's welfare in a world of tribulation and of false ideals. Two world wars within the short time of twenty-five years discredit the intelligence not to say the spirituality of the rulers of this supposedly enlightened century! With nations grappling at one another's throats, with millions of men engaged in a death struggle, with the precious principles associated with man's freedom threatened with repudiation, if not abandonment, men and women the world over should make this the most thoughtful, the most prayerful, the most sacred Christmas of all time, should more earnestly than ever seek the causes of this world's disaster, and bravely and heroically choose a better course of life.

This is a time when mankind should turn their thoughts to the teachings of the Christ; and in larger numbers than the world has ever heretofore witnessed conform

thereto their attitudes and actions. Unless multitudes of men and women so change their hearts and lives, the world will continue to be drenched in blood and the present civilisation be threatened with disintegration.

With the birth of the Babe of Bethlehem are associated three glorious principles, which if sought sincerely as motivating factors by individuals and nations, would themselves make this world an Eden instead of a threatened shambles. These were heralded by the Heavenly Hosts as "Glory to God," "Peace on Earth," and "Good-will among men."

MORE GODLINESS NEEDED

It is a deplorable but recognizable fact that men's hearts all too generally are turned from and not toward God. **Self-promotion, not God's glorification is the motivating factor in most people's lives.** Irreverence is all too manifest. The Lord's name is frequently "taken in vain," and profanity, particularly here in the United States, is so common as to pollute the air. The possibility "that man may fall from grace and depart from the living God" has become a sad reality. "Therefore, let the Church take heed and pray always, lest they fall into temptation."

The world needs more godliness and less godlessness; more self-discipline, less self-indulgence; more power to say with Christ, "Father, not my will, but thine, be done."

PEACE

Christ came to bring peace.

Rejection of His way of life has made strife and contention rampant. Man, not the Lord, has brought deadly conflict and subsequent misery. Wars spring from wickedness. As a destructive fire devastates productive fields and growing forests, wars engulf the innocent and righteous as well as the wicked. Millions of hearts in homes on all continents are today yearning for the end of battles and the coming of peace. Under present conditions, however, the war will be ended only by superior armed forces, by increased number of swifter and stronger planes, by more shattering bombs and other weapons of destruction; but **Peace will be maintained only by nobler men and by more Christ-like nations.**

Before peace can reign there must be manifest in human hearts more compassion and less hatred; more generosity, and less greed; more sanctity in the home, fewer divorces; more guardianship, less neglect of children; more temperance, less drunkenness; more chastity, less debauchery—in a word, there must be more seeking first "the Kingdom of God and His righteousness." This is not merely a quotation nor a trite platitude; it is the restatement of an eternal truth, which men must sooner or later accept if they would prevent the human race from further degeneration. The time has come when men's hearts must be changed, impossible though this seems to many. Man must be "born again," said Jesus Christ, whose mission on earth was "to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace."

BROTHERHOOD

Not until Freedom triumphs, and a just peace comes may we hope for "good will among men." When a soldier sees his "buddy's" body torn and mangled beside him, he madly, desperately seeks revenge.

Multiply that soldier by millions and you readily see how hate not good-will governs the hearts and actions of mankind. Thus war makes men vicious and arouses in them brutal instincts. It prompts the abrogation of all moral obligations.

Today when these facts are so strikingly manifest, let all sincere men recognise the evil conditions that have caused wars, and resolve with God's help to banish them forever. There must come a victory of Right and Freedom over Iniquity and Oppression; but war will never be vanquished until men change their hearts and establish new ideals. Not only individuals, but nations must say, "Come, and let us go up to the mountains of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

Critically, dangerously, mankind stands at the Crossroads. When the present conflict is ended, will the children of men continue along the old highway stretching through the centuries and leading only to misery and destruction; or will they turn into the more rugged path and follow Him who said: "I am the way, the truth, and the life." Most sincerely and humbly we declare that in Jesus Christ and Him alone may be found the peace and salvation of the human family.

GREETING

To soldiers and to missionaries in their respective fields of duty, we send greetings and earnest prayers that God's protecting care and divine guidance may be yours.

To our fellow-countrymen we urge that in these perilous days we pray unitedly and strive earnestly and watchfully for the preservation of the Constitution of the land, and for the perpetuity of the free government for which our country stands. Aptly may we re-echo the words—

The Latter-Day Saints' "Millennial Star"

THURSDAY, JANUARY 21, 1943

EDITORIAL

The Fourth Year...

ON the 12th of January, 1943, the British Mission passed into the fourth year of administration under the presidency of the Priesthood selected from the ranks of the British members of the Church. Without exception, from the beginning of the existence of the Church in this country in 1837, there has been someone from Zion to preside over this mission. Even in the last great war it was possible to maintain a skeleton representation of Priesthood from Zion in presiding and executive offices.

On January 8, 1940, President Hugh B. Brown, then in charge of the British Mission, received a message from the First Presidency requiring him and the remaining missionaries to return home as soon as possible. Those who were in close contact with him shared his anxiety and concern for those whom he had served faithfully and diligently in the Church here. The prospects of the British Mission continuing its existence were charged with uncertainty, some doubt and even fear. President Brown desired that we should know the true facts about the recalling of the remaining representatives of the Church from Zion. Some of our members here did not obtain a true conception of the position until after the departure of the remaining missionaries. The impression that even now asserts itself in the mind of the writer is

that not one of the American brethren wanted to go back. The departure of over 120 missionaries was hard for them and those whom they had served and learned to love to understand, and it was difficult to see the wisdom of those responsible for this step. Pleas, reasonings, and even plain demands seemed justifiable in the view that each missionary should remain here, continue his labours and face the situation come what may.

President J. Rueben Clark, Jr., himself an ex-ambassador and diplomat, in close contact with the Ambassadors in America of the nations affected by the present war, was advised to recall the missionaries. We cannot visualize the anxiety and concern of the First Presidency for the hundreds of missionaries who were at that time scattered throughout Europe among the belligerent countries. "Aliens, whose presence is not absolutely essential, are required to leave because of possible complications." England said in effect: "Your people of America must be withdrawn."

Acting upon the established and accepted principle and article of our faith of "being subject to kings, presidents, rulers and magistrates in obeying, honouring and sustaining the law," the call was sent: "The First Presidency have instructed all the missionaries to return; ask no more and trust the leaders."

Sustaining those in authority with full faith and confidence, the complete withdrawal was effected. President Brown had in the meantime looked around the Mission to find his successor. He met with many brethren, consulted wisely, and after prayerful and careful consideration called the London District Presidency and set them apart to act as the British Mission Presidency—Elders Andre K. Anastasiou, James P. Hill and James R. Cunningham—as from Friday, January 12, 1940, from 8 a.m., when he would leave. Cablegrams were received from the First Presidency with their prayers and blessings, confirming this appointment.

Early that morning they left us. The same day at 2 p.m. the newly appointed President and his family moved in. The Mission Office and home, hurriedly removed from Gordon Square to the spacious premises of the South London Branch, was a problem in itself. House furniture, office equipment and effects and the recent presence of over one hundred odd missionaries was not altogether a pleasant sight. However, willing hands soon made the place comfortable, and the work of the new British Mission Presidency began in earnest. The scope and magnitude of work seemed tremendous, the responsibility great and even awe-inspiring. With calm assurance and faith, as well as the knowledge that those who placed the local Priesthood in the executive offices of the British Mission had confidence and trust in them, the brethren got to work. The responsibilities of office were wisely apportioned. The new force of the British Missionaries—the first two set apart by President Brown only a few days prior to his departure—were the first to be assigned office duties. Some local members with experience and willingness offered their own services and were gladly accepted and absorbed into the mission force. The injunction “to hold the

fort” was now realistic. We had to hold it in its early stages with all our “might, mind and strength.” Late into the nights the lights continued to burn in the mission office.

Much has transpired in the lives of the Missionary Presidency and in the administration of the Church under their leadership. There have been anxious moments, trying circumstances and difficult problems to meet and to solve, but their cross has never been as heavy as His under Whose inspiration and authority these Elders were placed in office to serve the British Mission of the Church. The Gospel Standard is at the top of the mast: the branches of the British Mission have increased in number, the Saints are more united; the tithes and offerings are on the increase; 92 full-time missionaries have been called from the homes of the British Saints to sustain the work of the mission; over 400 part-time local missionaries are carrying on faithfully and successfully. The Priesthood are earnest and devoted to their sacred tasks and appointments; the Lord is smiling upon us; His omnipotent hand is over us; we shall emerge from this war none the worse for the heat of battle, for the trial of our faith and endurance; we shall carry the scars, rather the emblems of our service, sacrifice and support of the Church in the British Mission, into eternity to receive the honour and glory for the faith that is in us.

And so the fourth year of office of the Acting British Mission Presidency has begun with optimism, courage and implicit faith “to do His will,” to stand in holy places and to bring to pass His righteous purposes, having with and around us the faithful Priesthood and the Saints.

A. K. Anastasiou

"Humanity with all its fears,
With all the hopes of the
future years
Is hanging breathless on thy
fate."

To noble men and women who sacrifice and fight for the divine gift of Freedom and the right of self-government, we pray that God will give increased strength and a just victory.

To the loyal Saints in Great Britain, on the continent of Europe, in Asia, South Africa, in the Islands and Commonwealths of the Pacific, and to the intrepid officers who preside over these various Missions, we extend felicitations and high commendation. Your faithfulness under stress and trial is an inspiration to your fellow-members in all lands. May a kind and watchful Providence richly reward you and give to you and your loved ones consolation and peace.

To members of the Church every-

where we send with this Greeting our confidence, gratitude and love. Your ready response to duty, your gratuitous contributions of time, ability and means have given to the Church an efficiency, influence and power to advance the work of the Lord never before achieved. May power from on High be given you to live in accordance with the teachings and principles of the Restored Gospel of Jesus Christ, that thereby you may hasten the coming of that blessed day when men and women in greater numbers the world over will join the Heavenly Hosts in saying: "Glory to God in the highest, and on earth peace, good will towards men."

We wish to all of you a blessed and hallowed Christmas!

HEBER J. GRANT.

J. REUBEN CLARK, JR.

DAVID O. MCKAY.

The First Presidency.

December 10, 1942.

It is with regret that we announce in these pages the death of three of our brethren who died while serving with the forces.

Sister Walker of Kidderminster writes: "News has come to me of the death of my husband, **PRIVATE HAROLD WALKER**, who was serving with the Middle East Forces in the R.A.S.C. He died on the 9th November, 1942, from acute nephritis."

BROTHER A. H. DUCKWORTH, son of Brother and Sister W. Duckworth, of the Burnley Branch, was killed in action on 19th August, 1942, in the Dieppe raid. He was in the Royal Regt. of Canada and a member of the Toronto branch, having emigrated some years ago.



Noel Eugene Tomes

NOEL EUGENE TOMES, son of Brother and Sister Tomes, of Portsmouth, lost his life at sea while serving in the Royal Navy. He was 39 years of age on December 25th, 1942. He leaves a wife and two children.

To the bereaved of these brethren we extend our heartfelt sympathies. With them we mourn the loss of good soldiers and sailors, militant for God, militant for peace. The inadequacy of words to express torn emotions at such times is well manifest, but we indeed feel for you and say, pray on, hope on, for they are but in their graves—sleeping,

"Till the Resurrection Day!"

What The M.I.A. Has To Offer To Modern Youth

E. JOHN S. JONES,

Sparkbrook, Birmingham.

The M.I.A. Board of the British Mission wish to congratulate Brother E. John S. Jones for his excellent essay printed here. It is indeed a splendid effort and well worthy of the prize awarded for the best essay on this subject. Brother Jones is given the privilege of choosing any book in stock in the Mission Bookstore.

This Essay should be read as part of the programme to be presented on the First M.I.A. Meeting Night in February (see Auxiliary Issue of the "Star"), so retain your copy of this issue.

In a day when Youth has freedom and liberty to a degree unparalleled in history, a young person's recreation is a source of constant anxiety to parents. Unscrupulous business men feed youth whatsoever he desires (and can pay for) irrespective of whether it is good for him or not.

A cartoonist, asked to make a sketch symbolising Modern Youth, drew a cup of tea and an aspirin. The cartoonist was probably in a somewhat cynical mood at that time. Had he been spiteful he could have depicted a sallow-faced young person slouching in a doorway, cigarette drooping from between lifeless lips, and probably a beer-garden in the background. He would have had no difficulty in finding a goodly number of models. To prevent this type of young "monstrosity" from becoming too numerous we must show youth how to utilise its latent powers and talents in re-creating himself and others.

Youth needs recreation to-day more than ever before. Long hours at the workshop or office will make "Jack a dull boy" unless he can achieve a balanced nature by the use of those parts of his body and mind that are not called upon during normal daily labour. Recreation is of two varieties, active and passive. Passive recreation consists of sitting back and allowing someone else to provide the entertainment or exhibition. Is this of any benefit? Yes, to the performer, but not very much to the

spectator. It may give one the desire to achieve the same spectacular results, but until the person himself gets up and attempts, in his own particular field of talent, to take part, active or true recreation has not been reached. Finding recreation for youth is one of the biggest modern social problems with which the world has been confronted. M.I.A. provides the answer to that problem.

This Association is an orchard of many kinds of fruit trees, each bearing a fruit that will please some particular palate. Are you inclined to the Drama? Then take part in our plays, sketches and dramatic presentations. Are you a singer or can you play an instrument? Just the person M.I.A. has been looking for! If you need physical exertion because you have a sedentary occupation, M.I.A. has outdoor and indoor games and dancing. One of these "fruits" at least is bound to please each individual, but happy is the man who eats of all these fruits, for wide is his experience, cosmopolitan his outlook, extensive his knowledge, and he lives a full, rich life. But before these fruits are ready for picking, the soil must be dug, the saplings planted, tended and nurtured, and then the fruit will be even sweeter because it is of one's own hands. To express this briefly, total benefits derived from M.I.A. equal the sum of each individual's contribution, the greater the contribution the greater the

benefit. The effort has to be in direct proportion to the achievement you wish to gain. Then in united effort M.I.A. gives an up-building cultural atmosphere of warm friendliness and mutual dependability.

Teaching principles of love and truth and peace, M.I.A., as an international organisation would promote healthy intercourse between young people of all nations. Then—developing out of a constant exchange of ideas and practice of right living—would come a race of men who respect one another and who realise how essential each is to the other. Great men will then be recognised, honoured and placed in positions of responsibility instead of fleeing from the wrath of military despots because Truth was an obstacle to the theories of warped and twisted minds. Wars would then naturally disappear. This is a stupendous statement to make, but it is not the thought of an impractical visionary, but the careful consideration and logical conclusion reached after working with M.I.A.'s that have had almost full co-operation of officers and members. The M.I.A. evening can be a shining light, and as a sunny day brings everyone in the open air, so will M.I.A. attract your Youth and pave the way for the presentation of

deeper and more profound truths.

Some people fight shy of M.I.A. because they hear there is a lesson period. Possibly they think of childish days when they were kept in after school to write lines and so forth. To these people I would say M.I.A. offers you in education an equivalent of what other people are willing to pay several guineas a term for. The lesson material is presented in such a way that it is interesting and easily understandable to everyone of a very average schooling. Attendance at the M.I.A. lesson period each year regularly through a succession of manuals will give you a grasp of life and practical principles of living, business, culture, philosophy and the major subjects of general knowledge that will be an invaluable help in your progress in business and social spheres and will give your associates the impression that you are a well-read and educated lady or gentleman, which indeed you will be. This, it is admitted, is not the light, popular conception of recreation, but it is the true one. You will truly be "re-created," and the "new" life that comes forth will be based on a sound, firm structure of knowledge and, if Modern Youth so desires, a solid and practical religious philosophy. What more can Modern Youth require, or have offered to him anywhere than this?



Missionary Movements

ARRIVALS AND APPOINTMENTS.

Sister Joyce Kathleen McCormick, of the Hanham Branch, Bristol District, was set apart as a full-time missionary on January 8, 1943, by President A. K. Anastasiou. (This is her second term of a six months' mission.)

Sister Jean Alison Gardner, of the Liverpool Branch, was set apart as a full-time missionary on January 8, 1943, by Elder James R. Cunningham, and assigned to labour in the Mission Office, London.

RELEASE.

Sister Edna Maybury was honourably released on January 14, 1943, after having fulfilled a six months' mission in the Nottingham district.

Our Missionaries Page

AT the commencement of this year the Mission Presidency are calling all the British Missionaries—full and part time—to redouble their efforts, reconsecrate their lives and re-attune their minds and hearts to their sacred labours in the Church.

Every home needs a teacher. Every missionary is assigned to be one. The Teachers' Message for January 1943 is found on page 796-Millennial Star of December 10, No. 50. The Message for January is in January's issue No. 2.

It is an honour to be a servant of the Lord, clothed with Priesthood and divine authority, and commissioned to go forth among the children of men to teach, to serve and to save.

Reports from the Mission Field:

While on a week's holiday and away from meetings, I tracted for a short while and had a few nice conversations.—Violet M. Coleby, Lowestoft.

Brought a lady billeted with me to Sunday School.—Elizabeth Simpson, Norwich.

A friend promised to read the Book of Mormon if I would read one of his books. I am keeping my promise, and hope he will, too.—Margaret Walker, Sunderland.

Had a long gospel conversation with two friends who have promised to come to M.I.A. The theme of the conversation was Faith. They were greatly interested and repeated the conversation to other friends who in turn discussed it with quite a number of people.—Gladys R. Elmes, Kidderminster.

Lantern Lecture given at Kingstanding Sunday School. There were 23 children present, mainly non-members and 4 adult members.—Robert L. Dunn, Kidderminster.

TODAY I RESOLVE TO LIVE
THE LIFE OF A TRUE AND
FAITHFUL LATTER-DAY SAINT,
SO HELP ME GOD, TO KEEP THY
COMMANDMENTS IN THE NAME
OF JESUS CHRIST, AMEN.

—A. K. A.



COMPARATIVE REPORT FOR FULL TIME MISSIONARIES FOR DECEMBER, 1942.

This report is for 3 weeks only.

A—Tracting Hours; B—Gospel Conversations; C—"Stars" Sold;
D—Pamphlets Sold.

	A	B	C	D		A	B	C	D
D. M. Allison	38	12	2	—	Elsie Linnett (2 wks.)	5	12	4	—
Grace E. Gent	36	29	—	—	Hazel Sands	8	48	48	—
Briton Beverley	46	78	87	—	Kitty Machin	30	7	99	2
Wm. L. Buchanan	46	81	139	15	Edna Maybury	35	8	127	—
Cyril Burton	27	21	61	14	Marion Paterson	42	8	112	22
N. D. Hawkes	23	28	45	9	Martha Smith	42	6	120	25
L. S. Burton	19	75	45	22	Lucy Ripley	44	102	3	9
D. Ward	19	80	56	9	Mable Fitton	44	56	1	1
L. Foster	8	53	9	2	H. Thomas	15	67	7	—
Myrtle Foster	8	55	2	—	Albert Willmott	7	35	18	4
Gladys Griffith	5	30	21	—	Lawrence Moore	6	3	1	—
Alice A. Wild	5	23	38	—					

Missionary Activities

Through the assistance of Brother Fitchett, Sister Lucy Ripley and Mabel Fitton were able to take part in the programme of a Devotional meeting of a Temperance organisation at Gainsborough. Sister Ripley was the first speaker, her subject being, "Following Jesus." Sister Fitton's topic was "Love." The Missionaries also rendered duets, "The Lord is My Shepherd" and "Santa Lucia," accompanied at the piano by Brother Fitchett. There were about thirty people present, all of whom enjoyed the evening immensely, and the Missionaries have been asked to attend again soon.

The same two sisters were able to give a lantern lecture at the Band of Hope, Trinity Schools, Gainsborough, on Saturday, December 19th, 1942. "Landmarks of Church History" was the title of the film shown. Community singing was conducted, following the lecture, by Sister Ripley, assisted at the piano by Brother Fitchett. Remarks by one of the Band of Hope leaders, pertaining to the integrity of the Mormon Pioneers were very gratifying. Sisters Ripley and Fitton were

able to render three duets, "Silent Night," "Brahm's Cradle Song," and "Santa Lucia." Forty children and nine adults were present, only four of whom were Church members.

Three lantern lectures were given in the homes of friends, on Wednesday, Thursday and Friday, November 18th, 19th, and 20th. The subject at all lectures was "Landmarks in Church History." Interesting discussions were held following the lectures. Thirty-two people were present, all friends of the Church.

Sisters Grace E. Gent and Doris M. Allison gave a lantern lecture at the Halifax branch, entitled, "Before Columbus." Eleven people attended.

Sisters Lilian and Myrtle Foster were able to hold a cottage meeting in the home of Brother and Sister Nelson, of Carlisle, on December 13th, 1942. Eleven souls expressed their happiness at being present. One sister bore her testimony, and it was inspiring for the Lady Missionaries to hear of such faith and allegiance, since the branch had been closed for four years.

District Activities

Manchester

On Sunday, November 8th, 1942, a baptismal service was held in the Manchester Branch chapel under the direction of District President Albert Woodruff. The following were baptised into the Church: Doreen Lomas, George Lomas and Arthur Harrison, by Elder Jack Teale. Confirmation followed, Sister D. Lomas being confirmed by Elder S. H. Dale; Brother G. Lomas by Elder George E. Dale; Brother Arthur Harrison by Elder J. Teale.

During the service Elder Edward Kershaw addressed the meeting on the "Meaning of Baptism and its responsibilities," and President Woodruff spoke of the "Effects of Baptism on the Candidate." Thirty-four members and friends attended.

On November 29th John Fredk. Leach was baptised by Elder H. Pardoe and confirmed by Brother Richard Gear.

Leeds

On December 12th, President Walker and his counsellors gave a District Christ-

mas Party, at which there were 110 present. Tea was served by the Relief Society sisters, and games and dancing were enjoyed by all. Prizes were given for various competitions, and each child, 40 in all, received a small gift on leaving. Several members of the Army were present, having been invited from the local Anglo-Polish club. The party was held in the Bradford Chapel.

On Saturday, January 2nd, a Sunday School social was held at the Batley Branch under the supervision of Sister K. Laycock and her counsellors and Branch President Fred Laycock. The Relief Society sisters served tea, and games were enjoyed by all. Prizes were presented to the children. Lady Missionaries Doris Allison and Grace Gent arranged the activities.

Scottish

A Relief Society bazaar in aid of the Red Cross Society was held on the 5th December in the Edinburgh Branch under the direction of Sister C. L. M. Horner.

A sum of £20 was raised and sent to the offices of the Red Cross in the City. Splendid efforts were made toward the successful occasion by Mrs. B. Gerrard and Mrs. H. Falconer of Edinburgh, Sister Gertrude Horlacher of Eire and Sister Emily Horner of Stourbridge.

Glasgow Branch Conference was held on Sunday, 6th December, 1942. The Sunday School Session was conducted by Sister Ethel Scott, 1st Counsellor. The children put on two little one-act plays, and were tutored by the Sisters Myrtle and Lilian Foster (Lady Missionaries). Little June Hamilton sang a song, and the rest of the time was given over for

Testimony bearing. About 30 members were in attendance. The Evening Service was conducted by Branch President R. McQueen, the speakers being Travelling Elder A. H. Willnott, Elder James Martin, 1st Counsellor in the Scottish District Presidency, and District President Andrew B. McGowan, the theme being "Salvation for the Living and the Dead." A duet was sung by Sisters Mina and Jessie Thomson entitled "The Lord's Prayer." Lady Missionaries Myrtle and Lilian Foster sang "The Old Rugged Cross." Twenty-five people were present. A very fine spirit prevailed throughout the conference.

PERSONALS.

PERRY—KNIGHT — The marriage between Elder John W. Perry, of the Hanham branch, Bristol District (now serving in the R.A.F.) and Sister Olive Violet Knight, of the Brighton branch, London District, was solemnised by President A. K. Anastasiou in the chapel of the South London branch on Saturday, December 19th, 1942. The bride, who was given away by her uncle, Mr. D. Blake, wore an ivory parchment moire gown, her veil being held in place by a coronet of orange blossom. She carried a sheaf of pink and white carnations. The chief bridesmaid, Miss Doreen Blake, was dressed in holly green and carried a scarlet muff, whilst the three little attendants, nieces to the bride and groom wore scarlet, with green muffs, all wearing headdresses of holly, creating a charming seasonal effect. Elder William A. Perry of the R.E.M.E.s, brother of the groom, was the best man. Many relatives and friends attended the ceremony and gathered afterwards for a reception at a local caterers. The bride and groom left immediately for a honeymoon in Ilfracombe.

DOVE—Sister Henrietta Dove and Mr. Harry Dove, of Mansfield, Nottingham, celebrated their Golden Wedding Anniversary December 26th, 1942. Sister Dove, who is seventy years of age, has been a faithful member of the Church for twenty-nine years, being baptised May, 1913.

HATTON—WARD—A daughter was born to Sister Isabella Hatton-Ward on Tuesday, December 22nd, 1942. Sister Ward was formerly Sister Isabella MacDonald, of Scotland, and has served a full-time Mission, as has also her husband, Elder Frank Hatton-Ward, who was for some time Circulation Manager of the "Star." Hazel Alison Christine, as

the baby will be named, has the distinction of being the first child of "Missionary Parents" of this war period. Brother and Sister Ward are now members of the North London branch, London District.

DANIELS—The infant daughter of Brother and Sister Daniels, of the Lowestoft branch, Norwich District, was blessed by District President Frank M. Coleby on Sunday, November 1st, 1942, in the Lowestoft branch chapel, and was given the names of Lilian Florence.

PARKER—The infant son of Brother and Sister Herbert-Parker was blessed on Sunday, November 22nd, by Branch President Sidney Coleby, of the Lowestoft branch. The child was born October 30th, 1942, and received the names of Colin Parker.

BASMAN—A daughter was born to Mrs. and Brother John Basman, of London on October 9th, 1942.

WASPE—LE CHEMINANT—Readers of the "Star" will learn with interest of the marriage of Sister Ileen Ann Waspe to Brother Wilfred Le Cheminant, in the Salt Lake Temple, Utah, on September 30th, 1942. Sister Waspe was one of the two first Lady Missionaries to come to this country from Salt Lake City a decade back. She was very active in M.I.A. work in this land, and was instrumental, with Elder G. Homer Durham, in laying the foundations of the present-day organisation.

Brother Stanley G. H. Pateman, of the R.A.F., was blessed by his uncle, President Fred Simmonds, of the Letchworth branch, London District, prior to his departure for overseas service... He has since communicated with his parents and wishes to send greetings to all his Church friends through the medium of these pages.

We Made So Much With So Few Workers

The Relief Society Board are very happy to publish a little sidelight on the Relief Society Bazaar held in Edinburgh on December 5, 1942, under the direction and indefatigable effort of Sister K. L. M. Horner, and to commend the splendid results, the enterprise and perseverance of this Sister and her helpers to other Church Relief Societies of the British Mission.

"You ask me to tell you how we made so much money with so few workers. I started working in April and I kept in mind the fact that I not only had to gather enough stuff for the Bazaar but I also had to be able to sell it, therefore, I arranged the sale for the 5th December so that people would buy their Xmas presents from us. Then I continually told people about it, and as I took my knitting and sewing wherever I went, always stressing the fact that it was for the Bazaar, an old lady gave me her coupons and I was able to buy plenty of wool. I also went to all the sales and bought what I thought would be scarce later on. As things turned out my judgment was good. My mother also gave up some of her coupons and made many things. I persuaded most of my relatives to do something for the Bazaar. One brother made a Galley which sold for £1 and I could have sold many more of them; another made some tiny crocodiles, airplanes and butterflies. For myself I never wasted a minute, but was knitting and sewing all my spare time. Mrs. Hamawi and I got some patterns of a doll's chesterfield suite. We cut them out of cardboard and padded them with cotton wool and covered them with remnants. For instance, I had an old dress—woollen—that could not be worn any more, but I managed to get enough material out of it to cover two suites... Then I had an old black coat and cut out one or two dogs and stuffed them with cotton wool. All these things were in great demand because of the shortage of toys. We also embroidered tablecloths and cushion covers."

This is the acknowledgement received from the British Red Cross Society:

City of Edinburgh Branch of the Scottish Branch of the
BRITISH RED CROSS SOCIETY,

62, Great King Street, Edinburgh,

15th December, 1942.

Miss Catherine L. M. Horner,
48, London Street, Edinburgh.

Dear Madam,

I have to acknowledge with many thanks your letter of 12th December, enclosing the sum of £20 towards the funds of this Society.

Please accept and convey to all concerned the warm thanks and appreciation of the City of Edinburgh B.R.C.S. for the generous donation and the kindly interest shown in the work of the Red Cross.

Yours truly,

pro A. N. HEMING,

Colonel, Hon. Secretary.

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Karl B. Maeser (Biography) - - - -	Reinhard Maeser	3/6
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Origin of the Reorganized Church (cloth) -	Joseph F. Smith	3/0
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Priesthood and Church Welfare - - - -	Stewart, Walker	
	& McGavin	5/9
Programme of the Church - - - -	John A. Widtsoe	8/0
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Rise and Fall of Nauvoo - - - -	Brigham H. Roberts	6/6
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FICTION

The Soul's Fire - - - -	Jeremiah Stokes	10/6
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MUSIC

M.I.A. Song Book - - - -		1/6
Millennial Hymns of Parley P. Pratt - -		2/6
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The Articles Of Faith

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.
5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honouring, and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.
—Joseph Smith.